



No. 5 NOVEMBER-DECEMBER 1958

FEDERATION news



## Dear readers:

ONCE again this last issue of *Federation News* for the year contains a description of the member Movements of the WSCF, which also reflects the general student atmosphere within which these Movements strive to work out their Christian obedience. The aim of this number is evident: to give all possible help to those who, on the Universal Day of Prayer for Students, respond to the traditional invitation of the Federation to pray for all students around the world, the Christians as well as those who are not.<sup>1</sup>

But even though this Federation invitation to prayer has become a tradition, and even though this number of *Federation News* is also tending to become traditional, we must nevertheless guard against praying simply because it is traditional to do so. We must always pray with complete conviction. We must know what we are doing when we pray. For this reason, it is perhaps wise to ask ourselves a few questions about the significance of prayer. Such questions, which demand from us honest answers, can help us to participate in a more meaningful way in the celebration of the Universal Day of Prayer for Students.

In this letter I would like to raise only two questions. The first: why must we pray for others than ourselves, often for those of whom we know very little or nothing? The second: what have we the right to expect from our prayers for others? What is the result of our intercessory prayers?

I hope it is clear that I do not intend to write a treatise on prayer. Someone has said: "To write a theology of prayer would be to write a complete theology." This quotation not only underlines the necessarily voluminous nature of any treatise on prayer; it also implies that the nature of prayer is not different from that of theology:

<sup>1</sup> On the third Sunday of February, or on some other Sunday in those parts of the world where for practical reasons it is not possible to observe the Universal Day of Prayer for Students on the traditional day.



both are expressions of faith. This reminds us that prayer has no purely human justification. The essential *raison d'être* of prayer is to be found in God himself, in his reconciling action through Jesus Christ, who re-established communion between the Creator and his creatures, that communion which we know through the faith created in us by the Holy Spirit. Prayer is the immediate consequence of faith. Through faith, this utter trust in God, we taste his infinite goodness. Marvelling, we praise God, we thank him, we call him Father; in a word, we pray.

It is this personal relation, born of love between God and ourselves, which must be the starting-point for our answer to the question: why must we pray for others? We must remember that prayer is genuine and has real meaning only when we live in this personal relationship of love which bears the name of Jesus Christ. We must also remember that, in our relationship with God, prayer is never something which we do by ourselves, but is always a response to him who first loved us. It is God who demands our prayer; the Bible is full of exhortations to pray. God wants us to pray to him; he commands us to do so. An illustration taken from married life may help us to understand this desire of God. A husband may have no doubt about his wife's love for him, yet nevertheless, even after many years of marriage, and because he loves her, he wants to hear her say, "I love you". Because God loves us, he wants us to say to him, "I love thee". He desires, he commands us to pray, and his command is one more evidence of his love for us.

God's love is unfathomable. We discover this more and more in our communion with him. At the same time we see clearly that God's love embraces the whole world; it is for all men. We understand also what Jesus Christ meant when he said that the second great commandment is like the first. To love God is to love our neighbours, who are all loved by God. To pray to God, to say to him, "I love thee", is therefore also to pray for others: it is to acknowledge God's love for them, to love them ourselves, to present them before God, to ask for them the same supreme good which we ask for ourselves. How can God take seriously our declarations of love if we do not come before him identifying ourselves with other men who are also embraced by his love? Indeed, intercession belongs to the very nature of prayer. We know this when our prayer is an expression of our communion with God. The question: is it possible to pray at all except by praying for others? is much closer to the truth than: why must we pray for others?

Even after we have understood that we must intercede for others, we can still ask ourselves the second question: do our prayers for others have value only as an expression of our love for God? Are the results of our intercessions limited to our personal relationship with God, or do they extend to those for whom we pray? If they do touch those for whom we intercede,

what is their effect upon them? In a word, what are the practical results of our prayers?

We have difficulty in giving a correct answer to this question because we are tempted to let ourselves be guided by human logic. We think that our request is the cause, and that the response, favourable or unfavourable, is the result. But this human logic comes not first but second. Before it comes the logic of God, which is diametrically opposed to human logic: first comes the fulfilment, then the prayer. "All things are fulfilled", everything is given to us, fulfilment is complete here and now. The Christian prays with the certitude that he is heard, and not in the sentimental hope that perhaps God will be willing to listen and possibly deign to give a favourable reply. To put it another way, the Christian does not pray in order to learn the will of God, but because he already knows the essence of it, and finding it good, he desires that it be accomplished ("Thy will be done"). Of course man can still grow in knowledge of the will of God, and this comes about through prayer (and it is here that human logic has its place, second to the logic of God); but this growth stems from a knowledge of the very essence of the divine will and never contradicts this basic understanding. And this very knowledge is also at the root of prayer: the personal knowledge, through faith in Jesus Christ, of the God of love who freely pardons, ransoms, restores, saves, reconciles.

We must also take this personal relation between God and ourselves, born of love, as the starting-point for the reply to our second question. How many discussions on prayer are completely sterile because we consider it in itself and not in the perspective of the relationship between God and the believers. I tremble when I see in our SCM programs a debate on "the value of prayer", for it is so easy to discuss it from the viewpoint of our human logic, considering first what man does when he prays, and then what God can do about man's prayers. And when one starts from this perspective, with logic unnecessarily put in opposition to faith, it is so difficult to live simply by faith and in the confidence that our prayer is rooted in our knowledge of God and of his loving will, the confidence that God hears our prayers.

It is because we so easily give priority to our human logic that so many clear texts, strikingly unanimous in their affirmation of the same fundamental truth, seem difficult to us. "Ask, and it will be given you; seek and you will find; knock, and it will be opened to you. For every one who asks receives, and he who seeks finds, and to him who knocks it will be opened... If you then, who are evil, know how to give good gifts to your children, how much more will your Father who is in heaven give good things to those who ask him?" (Matt. 7: 7, 8, 11). (In Luke 11: 13: "If you then, who are evil, know how to give good gifts to your children, how much more will the heavenly Father give the Holy Spirit to those who ask him?")



"Therefore I tell you, whatever you ask in prayer, believe that you receive it, and you will." (Mark 11 : 24.)

"Whatever you ask in my name, I will do it, that the Father may be glorified in the Son ; if you ask anything in my name, I will do it." (John 14 : 13, 14.)

"If you abide in me, and my words abide in you, ask whatever you will, and it shall be done for you." (John 15 : 7.)

"... and we receive from him whatever we ask, because we keep his commandments and do what pleases him." (I John 3 : 22.)

"And this is the confidence which we have in him, that if we ask anything according to his will he hears us." (I John 5 : 14.)

And there are many more similar texts. But these are sufficient to give us assurance on two main points : first, prayer is inseparable from the relationship of love between God and ourselves ; this is what is meant by the expressions : "ask for good gifts", "ask for the Holy Spirit", "ask in faith", "in my name", "abide in Jesus Christ", "keep the commandments of God", "ask according to his will". Secondly, our prayers will certainly be heard.

If this is the case, we must recognize that the genuine prayer of the believer does influence the action of God, in relation to ourselves and to others. We must even say, with a contemporary theologian, that "God does not act in the same way whether we pray or not". It is then not a matter of indifference whether we intercede or not. Something will happen to those very people for whom we pray. It is difficult for us to foresee precisely what it will be, but we know that it will be in accordance with the will of God, with the coming of his Kingdom. Good things will be given. The Holy Spirit will intervene. Faith will be at work. Jesus Christ will be present. The commandments of God will be kept. The will of God will be done. The Kingdom of God will touch in one way or another those for whom we pray. We can be confident of it because our prayers are certainly heard.

The extraordinary power of believers' prayer could fill us with pride. But let us remember that it is not out of weakness that God hears us and yields to our requests. Since he wills it to be so, the power of our prayer is nothing but his own power. The power of our prayer reveals the greatness of God. There is nothing in the power of Christian prayer which can inspire pride, but there is everything we need to persevere in intercession.

May these few reflections help us to take seriously to heart the invitation of the WSCF that we all pray together for all students in the world.

Yours ever,  
VALDO GALLAND.

# CALL TO PRAYER

## FOR THE OBSERVANCE

If you abide in me, and my words abide in you, ask whatever you will, and it shall be done for you. John 15 : 7.

**On this Universal Day of Prayer for Students,** we call all universities, educational institutions, and all the churches throughout the world to a united effort of prayer : "Come, let us worship and bow down before Christ." Only if we abide in him can we ask God in his mercy to give peace, mutual love, and eternal life to all students and teachers, and to all mankind.

Christ's promise is rich and generous : "If you abide in me... you shall ask whatever you will." But we do not know how to abide in him. Our prayers are feeble, and bear little fruit. We are unable to "pray without ceasing". If we do pray, now and again, we do so in a self-centred, human way. Yet we complain bitterly when our desires are not fulfilled. But do we ourselves fulfil the condition given by Christ himself : do we abide in him ?

How can we abide in Christ ? Is it enough to read the Bible regularly, to say our prayers frequently ? Jesus Christ explained his commandment to abide in him by a parable : "I am the vine, you are the branches. He who abides in me, and I in him, he it is that bears much fruit, for apart from me



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you can do nothing" (John 15 : 5). To abide in him means continuous vital union, the union of life itself. A branch cannot live without the vine. To abide in him does not mean to enter into communion with him from time to time ; it means to be aware of constant, uninterrupted communion with him.

To be a branch of the vine demands also active, vital communion with other branches ; we cannot separate ourselves from them without being separated from the vine itself. To abide in Christ also means to abide in our neighbours. "This is my commandment : that you love one another as I have loved you" (John 15 : 12). Jesus does not merely express a wish, he gives us a commandment : without that vital union which is love of our neighbour, we cannot abide in him.

Let us obey the commandment of Christ. Let us all unite with this vine in common prayer. Let us abide in Christ with all our hearts, our souls, and our minds. Let us all together and with one voice bring prayer and praise to the eternal Christ. Amen.

THE OFFICERS OF THE WSCF.

# MUTUAL ASSISTANCE

At the end of the first world war the Federation began to give assistance to some of its member Movements which were facing difficult situations, but it was only during the second world war that a systematic program of assistance to national Movements was developed. Since then it has continuously increased, with the Federation trying to secure support both for Movements in difficulties due to post-war, or other political and economic conditions, and for very young Movements. For example, in 1957 help was given to two Movements in Africa, five in Asia, four in Europe, and two in Latin America. In addition to these grants of money, the Federation has assisted these pioneering Movements through regional programs carried on in Asia and Latin America for many years, and since 1958 in Africa ; it has appointed Federation staff with continental responsibilities, organized leadership training courses, and published materials especially for their use. Finally, the Federation has interpreted the needs of young Movements to those in other parts of the world, and helped to secure not only appropriations of money but also the services of personnel loaned with salary provided by a church, missionary society, or SCM.

All this has meant a considerable increase in the Federation program. While in 1938 the total Mutual Assistance Program amounted to 6,688 Swiss francs, in 1957 it totalled 181,298 Swiss francs (not including personnel services secured), the equivalent of sixty per cent of the ordinary Federation budget.

Should we rejoice and feel satisfied with our achievement ? Certainly not ; we are far from doing enough. As the following review of SCMs will show, many needs remain unmet, and the Federation appeals urgently to all Christian organizations and individuals to share in this Mutual Assistance Program. For one SCM to help another is to manifest the unity which the Federation tries to embody. For churches, missionary societies, and individual Christians to contribute to this program is to share in the great missionary effort of the church at one of its most crucial points : evangelism in the academic community where the leadership of tomorrow's world is being trained and its mind shaped. The Federation office can provide additional information about any particular project.

Finally, one word of explanation. Why does the Federation try to centralize this Mutual Assistance Program ? Why do we not simply establish links between different national groups ? Without this centralization it would not be possible to distribute available resources fairly according to need alone ; and also, in our deeply divided world, and especially in the world of students, help from an ecumenical and international agency such as the WSCF is more easily acceptable in many countries than contributions from a particular country. But this does not, of course, prevent direct contact, conversation, and exchange between Movements and groups at both ends of the program, which, if it is to be Christian, must be an expression of love.



# Africa

Everyone recognizes the increasing importance of this continent which is rapidly awakening and becoming conscious of its own destiny. The tempo of events — social, technical, cultural, religious, and especially political — is swift. Several new independent nations have been born in recent years, particularly in North and West Africa : Morocco, Tunisia, Ghana, Guinea, etc. A number of other countries — Togo and Nigeria, for example — are readying themselves to take the road to political independence. But its realization is far from solving the profound problems which beset the African continent. The most obvious, especially in Eastern, Central, and South Africa, is the encounter of various races. But in fact this takes place within the context of an even vaster and more urgent problem which has been characterized by the term “uprootedness”. The African masses are far from having absorbed the impact of European civilization. They make use of its products, its techniques, its exterior forms, while guarding in the depths of their soul convictions which are a direct product of old African cultures. This ambivalence creates a dual life for the African, whose existence was formerly characterized by a fundamental unity.

In this situation the task of the Christian Church seems superhuman, all the more so because the nationalist movement freely identifies Christianity with the Western powers which must now withdraw from Africa. Moreover, the Gospel finds itself face to face with a powerful rival : Islam, which as a post-Christian religion claims to have superseded Christianity, and which has the great advantage of not having come out of Europe. It is evident that the African churches must now assume their responsibilities, and this will be possible to the extent that the mother churches renounce all paternalism (or should we rather say maternalism !) and carry on their work in a fraternal spirit, respecting the developing personality of their younger brothers, a personality which is certainly not the same as their own. The Federation's task in this situation is also very evident, since the WSCF has always been characterized by respect for the individual personality of each national Movement. From within the African SCMs, upheld by the world community which is the Federation, will arise Christians who will be able to lead the African churches to participate more and more fully in the accomplishment of their particular responsibilities.

At the present time not all territories have facilities for university education (in West, East, and Central Africa there are not more than a dozen institutions of university level), but one need not be clairvoyant in order to recognize that education is destined to make astounding progress in the coming years. For the time being, however, the SCMs are largely of a pre-university char-

acter. It is therefore fortunate that the Federation can count on the services of Frank Glendenning as part-time Secretary for High School Work. He was able to visit recently the majority of the Movements of West Africa. This was on the occasion of the first leadership training course organized by the Federation in Africa, for the Western part of the continent. This conference, held in Aburi, Ghana, August 25 to September 4, and led by Mrs. John Karefa-Smart of Sierra Leone, Vice-Chairman of the WSCF, was a clear indication of the urgency of Federation work in Africa and of the growing participation of Africa in Federation life. Miss Inga-Brita Castrén, of Finland, who has agreed to serve for two years as WSCF Secretary with special responsibility for Africa, beginning the middle of 1959, also attended the leadership training course. We are thus entering on a period of more systematic and sustained work here, in order that Africa may participate fully in the Federation conversation, where each must and can express his personality in the desire to make resound as widely as possible the witness to Jesus Christ, Lord of the whole world.

**Mutual Assistance Program** contributions have been received from many sources to make possible the appointment of Inga-Brita Castrén as Federation Secretary with special responsibility for work in Africa, but continuing help will be needed in the future. It is also hoped that a leadership training course may be held for Central Africa in the coming period. A total of \$8,500 has been requested to help the Federation expand its work in this crucial area of the world.

## West Africa

### Cameroons

Six representatives from the Cameroons attended the first WSCF leadership training course for Africa held in Ghana in August 1958. Gerard Markoff has been selected by the French SCM to work especially with students within the context of Christian youth work. There is no university in the Cameroons, but there are high school groups in Douala, Libamba, and Yaoundé.

### Dahomey

There is a well-organized SCM in the high schools of Dahomey, with about six local branches, which sent a strong delegation to the leadership training course. Close contacts are maintained with the French SCM, its publications and study materials are used, and Françoise Florentin, French SCM Secretary for Schools, visited this Movement on her return trip from the leadership training course.



## **Dakar**

What was the *Institut des Hautes Etudes* in Dakar, the capital of French West Africa, has recently been transformed into a university, with a rapidly growing student body, and consequently increased numbers of Protestant students. Here is one of the places where Christianity is brought face to face with Islam, which is very strong in Dakar, and a plan is under way to secure the services of someone who would combine Christian work among students with the study of Islam.

## **Ghana**

The fact that the Ghana SCM was able to play host to the leadership training course is some indication of its present strength. Thanks to a contribution of \$2,000 from the Protestant Episcopal Church in the United States, through the Mutual Assistance Program, it now has a full-time Travelling Secretary, the Rev. Ben Adade. Nicholas Anim serves as Honorary General Secretary, and was of tremendous help in organizing the leadership training course.

## **Liberia**

The National Student Christian Council was organized in 1958, and includes groups from the University of Liberia and Cuttington College, and several high school groups related to the YMCA and YWCA. Under the leadership of David Howell of the YMCA, and Burgess Carr, Student President, this very alive and enthusiastic movement has held its first national conference. It also sent delegates to the leadership training course in Ghana.

## **Nigeria**

There are 130 branches, mostly in high schools, belonging to the SCM in Western and Eastern Nigeria. In Northern Nigeria there is the Student Christian Fellowship, which although not related to the SCM, sent representatives to the leadership training course. Several British missionary societies have contributed \$1,500 through the Mutual Assistance Program to make it possible for the Nigerian SCM to have Chris Groves as Travelling Secretary, but the Movement is now undertaking a large financial campaign in an effort to become self-supporting.

## **Sierra Leone**

There is a project under way to appoint as General Secretary of the Sierra Leone SCM a member of the staff of Fourah Bay College, who during vacations would also be able to travel and visit the high school branches of the Movement. The WSCF Mutual Assistance Program includes a request for \$700 to help make this appointment possible.

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The Federation also has contacts in West Africa with the Ivory Coast and Togoland, where there are the beginnings of a high school Movement. Both countries were visited recently by Françoise Florentin and Frank Glendenning, WSCF School Work Secretary.

## East Africa

During his recent Federation tour T. V. Philip visited the **Sudan** and **Ethiopia**. At the University of Khartoum there are about fifty Christian students, including Roman Catholics, Orthodox, and Protestants. They have organized a group called the Christian Cultural Association which meets every week, and are anxious to maintain contact with the WSCF.

In Ethiopia there are Orthodox youth organizations in almost all the schools, with the work under the leadership of Dr. K. M. Simon, well known to many through his work in the World Conference of Christian Youth held in Kottayam in 1952, and Paul Verghese, formerly of the Indian SCM staff.

The Student Christian Union at Makerere College in Kampala, **Uganda**, is in contact with the Federation through correspondence. The college, with nearly 1,000 undergraduates, is growing rapidly, and the Union has recently been reorganized on the basis of five residence halls, all linked to the college chapel through a representative council. The college chaplain, the Rev. Denis Payne, gives leadership to this work.

A Christian Student Fellowship has recently been organized in **Kenya**, but as yet the WSCF has no contact with it. There are also high school and teacher training college groups in **Tanganyika**.

## Central Africa

### **Belgian Congo**

A new university has recently been opened in Elizabethville, and letters indicate the need for student Christian work there and also in the many schools of the country.

**Federation of the Rhodesias and Nyasaland** Several groups in Northern Rhodesia have recently constituted themselves the Northern Rhodesia SCM, which is sponsored by the Christian Council of Northern Rhodesia. Student Christian work is also expanding in Southern Rhodesia, and plans are being made for a new organization. Mrs. Nan Partridge, correspondent of the group in Bulawayo, has reported on work at the new University College in Salisbury, and the expansion of work in Matabeleland, with a new branch at an African Higher Teacher Training School. An excellent conference with delegates from many groups was held recently.

There is also a student Christian group at the government Teacher Training College at Domasi, Nyasaland.

It is hoped that the holding of the proposed WSCF leadership training course for Central Africa will strengthen the work in these three areas, and that some unified organization for the whole Federation may be possible.



The Mutual Assistance Program includes a request for \$300 to assist representatives from the various units to have small conferences and thereby to work towards a federal SCM.

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The Federation has as yet no contacts with Portuguese Africa (Angola and Mozambique), although we know that our work would be welcome there, especially among high school students. It is hoped that a few representatives from these countries may participate in the proposed leadership training course.

## South Africa and Madagascar

### South Africa

The Student Christian Association of South Africa, one of the oldest member Movements of the Federation, includes more than 40,000 members in its five sections: English-speaking, Afrikaans-speaking, Bantu, Coloured, and Indian. One of the most strategic aspects of its work is that carried on by its Bantu section. Because of the great size of the country this section finds itself under-staffed, and a Mutual Assistance Program grant of \$1,500 has been requested to help remedy this situation.

### Madagascar

There is an SCM in Tananarive where there are about thirty pre-university educational institutions. Many Malagasey have studied in France, and they are eager to organize an SCM for the whole of Madagascar. It is hoped that representatives will be able to attend the leadership training course, and also that the island may be visited by Inga-Brita Castrén when she takes up her work as Federation Secretary for Africa.

### DIE GROSSE PASSION

by WILLY FRIES

The cover picture and the illustrations for this number of *Federation News* are from *Die Grosse Passion* by the Swiss artist, Willy Fries, published by Evangelische Verlagsanstalt, Berlin, DM 40.80. Some of the reproductions are in colour, others in black and white, and there are enlarged details of many of the pictures. Extracts from this larger book are included in a small volume entitled *Die Kleine Passion*, published by Zwingli-Verlag, Zurich, Sw. frs. 5.





# Asia and South Pacific

It is more difficult than ever before to make generalizations about Asia. One thing is sure : everywhere it changes. It is more difficult than ever before to have a clear and accurate picture in our minds as we pray for Asian students. What was true about a particular country last year may no longer be true today. Students are caught up in this storm of hope and progress. They are deeply involved in political struggle. They are dedicated to revolutionary principles and plans designed to build up the economy of their countries and to overcome social injustice. And all are committed to achieving these goals in the shortest possible time. The struggle against colonialism in its various forms goes on, even where political independence may have been achieved.

But increasingly, the problems of Asia appear to be more directly Asian problems and not the consequences of Western policy. One has in mind the economic and political struggles in India and Pakistan, or the communal riots in Ceylon, the new awareness among Asians themselves of the problem of population, and the growing tension between the renascent ancient religions and the secular ideals of young governments. It is not surprising then that Asian students are often confused and distracted from their normal life of study by the conflicting claims of special groups within society who want the leadership of the next generation to give leadership to their cause. It is not surprising that Christian students, in most cases members of a small and often westernized minority, feel particularly isolated and powerless to exert any real influence in the midst of the many revolutions that swirl around them.

It is none the less true that Asian Student Christian Movements are growing more rapidly than at any other time in their history, and are having an increasingly important influence upon the church as a whole. It is not too much to say that students are, in many places, beginning to lead the church itself in seeking to understand the mission of Jesus Christ in modern Asia. By the time this reaches many of you, the first Asian conference of Christian students to be held in many years will have taken place near Rangoon. This conference, sponsored by the WSCF, is the first of a series of international meetings to be held all over the world in the next five years as part of the Life and Mission of the Church project. It is significant that the whole Christian world looks to Asia to say the first word to us all on this vital

subject. Only a very few years ago, an international Christian study would have begun with a conference in the West, on the results of which Asians would later be asked to comment.

This is only one illustration of the way in which Asia is already more significant for the rest of the world than simply as a storm centre and battle ground of ideologies. Since the famous Bandung Conference, Asian nations have increasingly taken the initiative in world events. Will this discovery by the Bandung nations of their collective political power in international affairs be matched also by the discovery by Christians of Asia of their own unity in Christ and their participation in the world-wide mission of the Church? One sign of a growing unity and cooperation among Asian Christians is the development of the East Asia Christian Conference under the leadership of such beloved Federation figures as D. T. Niles of Ceylon and Kyaw Than of Burma.

But one thing in Asia seems not to change, at least not yet: the problem of poverty. In many places the ancient misery of the peasant is accompanied today by the worst evils of industrial society, and the hopeless dependency of vast camps of refugees. Perhaps the most insistent Christian concern in Asia is still, and will be for many years, simple hunger.

To pray for Asia is to pray for a bewildering variety of races, cultures, and political systems. To pray for Asian students is to pray for those who are caught up in, not one, but numerous different revolutions at once, in whose outcome every student knows he may play an important part. To pray for Asian Christians is to pray for those who know hunger and suffering, who are weak in the power of this world, and yet are Jesus Christ's own people in lands where few yet know his name.

**The Mutual Assistance Program** includes a request for \$13,500 for the salary and travels of two Federation Secretaries who are primarily responsible for helping SCMs in Southeast and East Asia in this crucial period of their life. One of the most important aspects of their task is to help train leadership for national and local SCMs, especially in connection with the Life and Mission of the Church program, and a grant of \$2,000 is also needed to finance conferences for this purpose.

### **Australia**

In 1958 the Australian SCM completed a three-year Forward Movement with emphasis on "The Life of the Church in the Australian University". An effort will be made in 1959 to relate this thinking to the Federation program on the Life and Mission of the Church,



through lectures, special visitors on campuses, and a team on Christian vocation and the relation of the Christian faith to the various disciplines. The ASCM is also considering the advisability of organizing a University Teachers' Christian Movement. The present General Secretary, Frank Engel, will begin work as a Federation Secretary with special responsibility for East Asia at the time of the Rangoon conference on the Life and Mission of the Church in December-January, and the Movement is now looking for his successor.

### **Burma**

The Burmese Movement will be host to the WSCF Rangoon conference to be held December 28, 1958, to January 7, 1959. The Movement is growing rapidly: there are about 10,000 students in Rangoon alone, and many non-Christians are very interested in the activities of the SCM. The work has also been extended to Mandalay and Moulmein. Khin Maung Din, a lecturer at the university, who attended the Tutzing General Committee, is now serving as General Secretary, but a Mutual Assistance Program grant of \$900 a year for the next three years is urgently needed to support his work. At the end of that time the Movement hopes to be self-supporting.

### **China**

The SCM in China, which includes both university and high school students, is much more closely related to the church than in the past, and students are organized in local parishes. The YMCA and YWCA coordinate the work at the regional and national level, and there is real fellowship among student workers, church pastors, and YM and YW secretaries. Bible study, discussion groups, and worship are the main activities. It has not as yet been possible for the Federation as such to send visitors to China, but a number of SCM leaders from other parts of the world have recently visited Christian students there.

### **Ceylon**

The Ceylon SCM, under its General Secretary Maxwell de Alwis, is carrying on a full program of study and action, trying to act as a reconciling force in a situation of extreme ethnic and religious tension. It is sharing in the Life and Mission of the Church program of the WSCF, and its last General Council gave as the aim of its work: "To make every SCM member aware of what the Life and Mission of the Church means, and his or her place in it, as precisely as possible, in terms of his present student status as well as the life or career for which preparation is being made." Bob Bates, new WSCF Secretary with special responsibility for Southeast Asia, and his wife Sue, have their headquarters in Colombo.

## **Hong Kong**

The most active SCM work in Hong Kong is among the 3,700 students in the seven Chinese colleges which have been established in recent years. These groups, with a membership of over 500, are becoming more conscious of their social responsibility, and are interested in increased contact with the WSCF. A growing program is also found in the British university in Hong Kong. SCM members have been working hard to raise money to send a strong delegation to the WSCF conference in Rangoon.

## **India**

In recent years the number of colleges and universities in India has increased phenomenally. Whereas in 1947 there were 21 universities, about 450 colleges, and nearly 200,000 students, today there are 33 universities, about 1,200 colleges, and over one million students. The number of Christian colleges remains in the neighbourhood of 45; there are now more Christian students in secular than in Christian colleges. The SCM works in 200 centres of which only 45 are in Christian colleges.

In relating its study program to the WSCF Life and Mission of the Church project, the Indian SCM is stressing Christian vocation. It is planning a conference in December on "The Christian Medical Worker in the Life and Mission of the Church", and the summer college to be held next year will also be centred on a Life and Mission of the Church theme.

In order to meet the need for a greatly expanded program the SCM has increased its staff and carried its work into new areas, and to help finance this new effort it is requesting \$10,000 through the WSCF Mutual Assistance Program.

## **Indonesia**

The Indonesian SCM (GMKI) is the most "student" of the Asian Movements, with its National Committee made up entirely of students. It is also characterized by a clear awareness of its responsibility in the university and in politics. It has recently gone through a very difficult period due to civil war in the country, and several branches have been cut off from all contact with headquarters in Djakarta. In spite of this, it is making extensive preparations for the Rangoon conference, including a study pamphlet, monthly Bible studies on the Rangoon theme, a correspondence course for delegates and local leaders, and a preparatory conference for delegates. To continue its program and provide greatly needed pastoral care for its 3,000 members, in almost all the important universities and colleges, widely scattered throughout the country, the SCM needs to increase its staff, and has requested \$3,000 from the WSCF Mutual Assistance Program for this purpose.



## **Japan**

Student Christian work in Japan is carried, on in a variety of ways and under several auspices — the YMCA, the YWCA, student centres, and denominational groups. There is a growing concern among leaders and members to coordinate their work and to discover together the role the SCM should play in the life and mission of the Church. In 1959 Japan will commemorate the hundredth anniversary of the coming of Protestantism, and it is hoped that as part of this effort a more unified Christian witness may be made in the universities and schools. A study and publication program related to the WSCF Life and Mission of the Church project has already been begun, and to head up this program of study and to work towards the integration of student work, a full-time secretary is needed. They have requested \$5,000 over a three-year period from the WSCF Mutual Assistance Program.

## **Korea**

The Student YMCA and YWCA make up the member Movement of the Federation in Korea, but student work is also being done through the Korean SCM, and efforts are being made to form a united Movement. A plan is under way to organize a University Teachers' Committee, which would help to provide badly needed leadership on the local campuses and also communication among the branches. A Mutual Assistance Program grant for \$2,600 would help the Movement to publish some badly needed books and pamphlets for study material, and assist student leaders to meet together at least once a year.

## **Malaya**

The SCM of Malaya has work both in Singapore and the Federation of Malaya. During the last three years it has grown from three branches to five, with the prospects of several more. The Student Christian Centre in Singapore serves students at the University of Singapore. The SCM is struggling with the problem of how it can most fruitfully relate itself to the Malayan Christian Council. Dr. Chang Swan Tong, a medical doctor, has been serving as General Secretary, but there is great need for a full-time person to develop further the work, and a Mutual Assistance Program request for \$1,500 is to cover one half of the cost of his salary and travel.

## **New Zealand**

In the past year the New Zealand Movement has opened in Wellington an SCM Bookshop which it hopes will be of service to both SCM members and the church. It stocks a great variety of Christian literature from abroad, for both adults and children, publishes study books and outlines, and receives subscriptions for overseas periodicals. The

Movement is extending its work among theological students, and has recently appointed a schools secretary and a secretary for work in teacher training colleges. The national study conference in 1958 was on the place of the laity in the life and mission of the church, and the next study conference and also the 1959 annual conference are to be on the theme of the WSCF conference in Rangoon.

### **Pakistan**

A full-time General Secretary, Ian Bennett, will begin work in January, supported partly by a grant of \$1,700 through the WSCF Mutual Assistance Program. This is a very young Movement, but it has expanded its work into eight university and college centres in West Pakistan and is in touch with students in East Pakistan. Bob Bates, WSCF Secretary, recently paid an extensive visit to the Movement and made contact with the dynamic Moslem student group which exists in the university in Lahore.

### **Philippines**

There are active student groups in almost all the Protestant universities of the Philippines, but as yet no national Movement has been formally organized. However, during the past year a national conference was held for student workers, and several regional conferences for both leaders and students are being organized in preparation for Rangoon. There is great need for a travelling secretary who could coordinate the work of the various groups, and for a publication program to establish contacts between them. To this end a Mutual Assistance Program grant of \$2,450 has been requested.

### **Thailand**

The student Christian centre of the Church of Christ in Thailand, the Baptist Church, and the YMCA and YWCA all carry on student work among the 20,000 university and college students of Thailand, only 100 of whom are Christians. There is also Christian work in two secondary schools in Chiangmai.

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# Latin America

Ten years ago this area of the world held the very special attention of the Federation. Here was a continent with crying needs and tremendous possibilities for student Christian work. Today Africa occupies this position. But this in no way signifies that Latin America is being neglected, quite the contrary. During recent years, thanks to the systematic efforts of the Federation, a solid foundation has been laid for the continued development of Christian work among students. From 1952 to 1958 seven leadership training courses and two conferences for theological students have been organized, all countries have been visited at least two or three times by WSCF Secretaries, and many members of these SCMs have participated in various Federation conferences. Since 1956 the indefatigable Professor Mauricio Lopez, of Mendoza, Argentina, has been WSCF Secretary with special responsibility for Latin America. He is organizing for 1959 a course to train Bible study leaders from the ten South American republics, and a theological students' conference for the Caribbean islands. The first of these two events, to be held in cooperation with the Youth Department of the World Council of Churches, is a new Federation venture through which, in the search for a genuine biblical renewal, it will serve not only the SCMs but also all the churches of the continent.

It is difficult to say if the general situation of Latin America has changed greatly in recent years. One could probably speak of the gradual maturing of democracy among the great mass of Latin American people; recently in several countries dictators have had to give way to governments chosen by the people in truly free elections. But the economic situation of the Latin American countries seems to be passing through a period of crisis — devaluation of currencies, inflation, etc. — which in no way helps the democratically elected governments to maintain themselves in power. The United States has recently been obliged to recognize the malaise which reigns throughout Latin America, and is making an effort to reorientate its policy towards its neighbours to the south. But the problems of Latin America will never be solved by purely political and social action. One must always bear in mind the complex nature of the Latin American soul, compounded of Iberian, Latin-European, indigenous Indian, and African elements. A real synthesis of these diverse strains has not yet been achieved. Formerly an all-powerful Roman Catholic Church provided the unifying element, but this phase has long since passed. Many Roman Catholic leaders are beginning to admit this publicly, and this could be the beginning of a spiritual renewal of Roman

Catholicism in Latin America. In the meantime, Protestantism, although terribly divided, continues to grow rapidly.

In this general atmosphere live the great mass of Latin American students, always idealistic and generous, ready to fight to defend democratic principles. Among them, the SCMs, as small as the leaven in the loaf, are trying to communicate to these students the real meaning of our human life.

A **Mutual Assistance Program** grant is being sought by the WSCF in order that it may continue its work in Latin America. A total of \$11,000 is needed: \$7,000 to cover the salary and travelling expenses of the WSCF Secretary for Latin America; \$2,000 to finance the Caribbean theological students' conference to be held in Jamaica in 1959; \$1,000 to help support *Testimonium*, a bi-lingual magazine which reaches both Spanish- and Portuguese-speaking countries, and \$1,000 to publish a badly needed ecumenical hymn-book and prayer-book in Spanish and Portuguese.

## South America

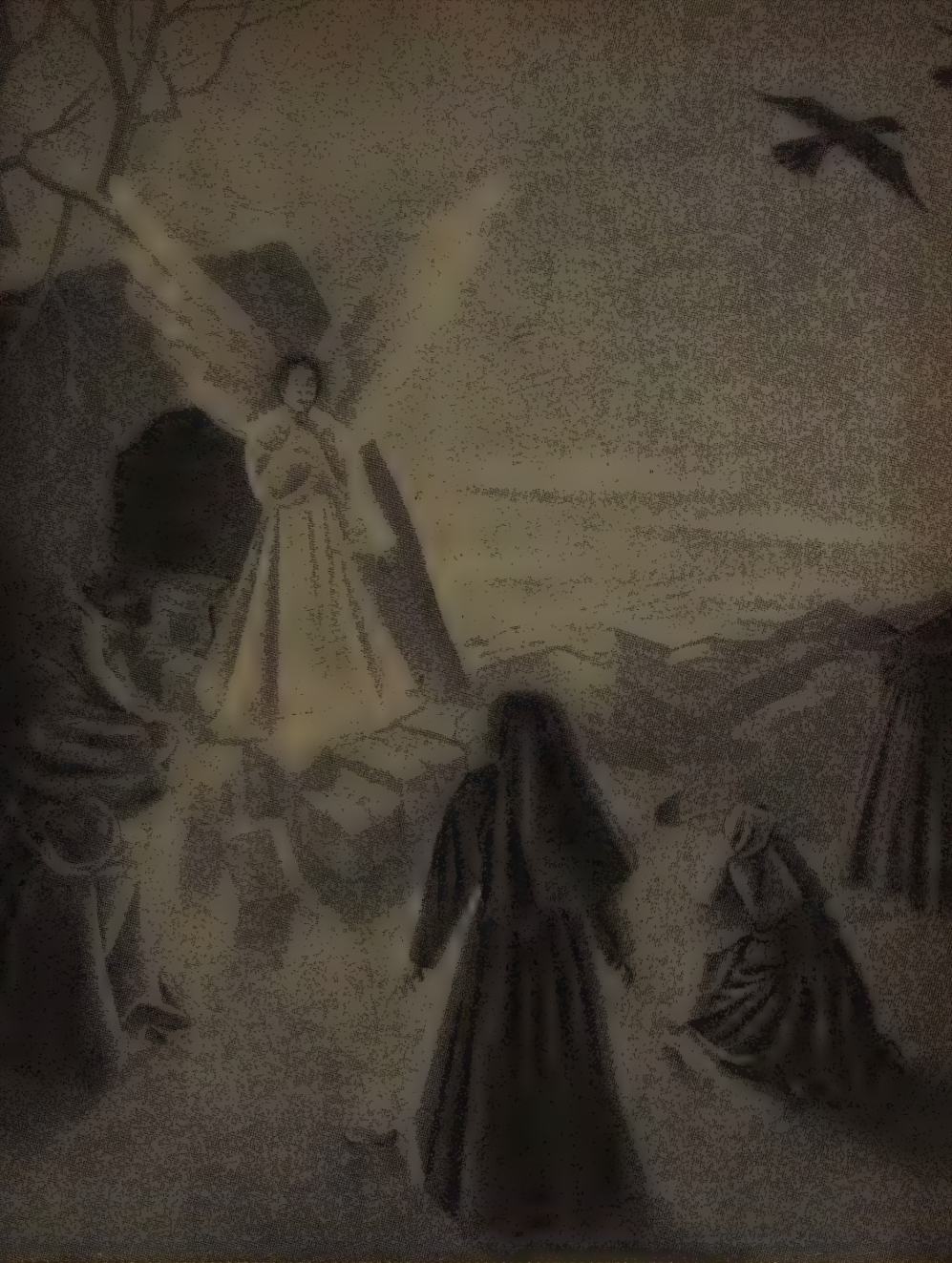
### Argentina

There is no national SCM in Argentina, but there are student groups in Buenos Aires, Mendoza (the home of Mauricio Lopez, WSCF Secretary for Latin America), Cordoba, Rosario, Tucuman, and Bahia Blanca, and it is hoped that as these local groups are strengthened, a national Movement will be organized. The leadership training course held in Cordoba in February-March 1958, for Argentina, Chile, Paraguay, and Uruguay has made Christian students in these countries more conscious of their task. A grant of \$600 through the WSCF Mutual Assistance Program has made possible the appointment of Mrs. Beatriz Melano de Couch to work with the group in the University of Buenos Aires, where there are hundreds of Protestant students.

### Brazil

Here is the strongest Movement in Latin America, with many full-time secretaries, work in universities, among theological students, and with high school boys and girls, and a comprehensive publications program. A new interim General Secretary, Esdras Borges Costa, has just been appointed for one year. Half of the funds required to purchase a headquarters building in Buenos Aires have been raised, and a financial campaign is being organized which it is hoped will make the Movement





self-supporting. In the meantime they are requesting a grant of \$2,150 through the Mutual Assistance Program to help them carry on their activities.

### **Bolivia**

There is no national SCM in Bolivia, but there are groups in La Paz, Sucre, and Cochabamba, which sent a delegation to the WSCF leadership training course held in Callão, Peru, in February. These students are particularly aware of the relationship of their task in the university to their political and national responsibilities. In La Paz there is very close contact with the YMCA. There is a great need for at least a half-time secretary, and the possibility of combining this with a teaching position is being investigated.

### **Chile**

Thanks to the faithful work of Donald Wilson, who as General Secretary of the Chilean SCM has been supported for the past three years by the Canadian SCM, the Movement has been consolidated in the leading university centres, with a program including annual conferences and summer camps. Siegwald Berendes of Germany has been named successor to Donald Wilson, and will combine SCM activities with work among student members of the German Evangelical Synod in Chile. A request has been made for \$1,500 towards his support through the Mutual Assistance Program, and it is hoped the Canadian SCM will continue its contribution to this work.

### **Colombia**

There is no national SCM in Colombia, but there is a good student group in Bogota supported by the Presbyterian Church and under the leadership of the Rev. Eugenio Illidge, and there are possibilities of starting groups in Barranquilla, Ibagué, and Cali. Lutheran missions are also interested in student work. In spite of the fact that the new government seems more liberal than the former one, hostile acts against Protestants continue; however, these rarely occur in the large cities where most of the students are.

### **Ecuador**

There are possibilities for student work in Quito and Guayaquil, but at present little is being done. Ecuador has been visited twice by the WSCF Secretary for Latin America, and the Federation hopes to find ways of strengthening Christian work among students in this country.

### **Paraguay**

Several delegates from Paraguay attended the WSCF leadership training courses at Cochabamba in 1955 and at Cordoba early this year, and together they form a nucleus of people interested in



organizing an SCM in connection with the *Collegio International*, a Disciples of Christ high school in Asuncion.

## **Peru**

A WSCF leadership training course for Peru and Bolivia was held in Callão in February 1958. There is no national SCM in Peru, but there are student Christian groups in Callão, Lima, Arequipa, and Trujillo. The work in Lima has recently been strengthened, as the Methodist Church has opened a student hostel under the direction of the Rev. Hector Laporta.

## **Surinam**

Plans are being made for the first visit of a Federation Secretary to this country, where contacts have been established with people active in Christian work. According to information received, there are possibilities for work among high school boys and girls, and also among students in the colleges of law and medicine. There are also many students from Surinam in the Netherlands.

## **Uruguay**

The only SCM university group in Uruguay, in Montevideo, has a full program including study and summer camps. There has also been a great development of work among high school boys and girls. Julio de Santa Ana is serving as volunteer part-time secretary, and \$600 has been requested through the Mutual Assistance Program to help subsidize a full-time secretary and to finance a student conference in March 1959 in which international participation is expected.

## **Venezuela**

There is only one university SCM group in Venezuela, in Caracas, with the Rev. Robert Seel, who attended the WSCF General Committee at Tutzing, as its adviser.

## **Caribbean Islands, Central America, and Mexico**

### **Cuba**

The state university in Havana has been closed for two years as a result of the political situation in the country, and most student life is paralyzed. As a result of this hundreds of Cuban students are now studying elsewhere, in Latin America, in the United States, and in Europe. On the other hand, the first Protestant university in Spanish-speaking Latin America has recently been opened in Matanzas.

**Dominican Republic** Unfortunately Mauricio Lopez was prevented on his last tour from visiting the small but active group of Protestant students in the capital, Ciudad Trujillo, led by the Rev. Alfonso Lopez Yustos.

**Jamaica** The Jamaican SCM has had for the past year an Acting General Secretary, the Rev. Andrew Armstrong, sent by the Association of Presbyterian University Pastors in the United States. Efforts are now being made to find ways of financing a successor, and a request for a Mutual Assistance Program grant of \$3,000 has been made. This is crucial since Jamaica is in the midst of a tremendous expansion of secondary schools, and there are also great opportunities for SCM work in the University College of the West Indies, and in teacher training, agricultural, and technical colleges.

**Puerto Rico** There is a well-organized SCM in Puerto Rico with branches in the university in Rio Piedras, which has an enrolment of about 16,000 students, the medical school, the polytechnical school, the agricultural school, nurses' school, and theological seminary. It is hoped that a united Christian witness in these schools can be maintained through the SCM, the appointment in the near future of a university chaplain, and the securing of adequate student centre facilities as close to the heart of the university as possible. They have requested \$4,000 through the Mutual Assistance Program, as half of the budget for a university chaplain.

**Central America** As a result of the stimulation which they received at the WSCF leadership training course held in Santa Ana, El Salvador, student groups in the six countries of Central America decided to hold an annual retreat during Holy Week. The first took place last year in Guatemala, and another is being planned for 1959 in Costa Rica. There is a request for \$500 from the Mutual Assistance Program to help them finance this retreat.

Student work is particularly strong in Guatemala where there is a student centre directed by the Rev. Robert Thorp, a Presbyterian missionary from the United States. There are also student groups in San José (Costa Rica), San Salvador, and León (Nicaragua), and a high school group in the Evangelical and Reformed missionary school in San Pedro Sula (Honduras).

**Mexico** At the time of the WSCF leadership training course held in Mexico in January 1957, Luis Armando Divas was appointed full-time General Secretary for the Movement. There is a strong SCM in the university in Mexico City, and the work is now being extended to other academic centres — Monterrey, Puebla, Guadalajara, Toluca, and Yucatan. A grant of \$3,150 has been made through the Mutual Assistance Program to help in this development.

# Europe and Middle East

There is much less to say about the European area in general than about Asia, Africa, and Latin America. Most of the Movements in Europe are old, with a well-established tradition and structure, and carry on their work from year to year, with ups and downs of course, with periods of financial difficulty or shortage of personnel, but usually without recurring crises. These Movements were for several decades bound together in the European Council which met annually. At the request of the Federation General Committee, this Council dissolved itself in 1957, and has been replaced by an annual meeting of SCM staff, at which matters of common concern to all European Movements are discussed and their participation in the total life of the Federation strengthened.

There is no special WSCF staff appointment for Europe, and all Geneva-based Secretaries share together the task of maintaining contacts with and visiting regularly the SCMs. There are also very few Federation programs specifically intended for Europe. Most Federation conferences held there are open to students from all parts of the world, and meet in Europe merely for practical reasons. The large number of students from overseas studying in Europe makes it possible to organize real world meetings there. However, for several years the Federation has organized a conference specifically for European student pastors, university chaplains, and SCM secretaries, and plans are now being made to hold the third such meeting in 1959.

One of the major problems in Europe is, of course, the maintenance of contacts between East and West. While there are SCMs in all countries of Western Europe, in Eastern Europe there are at present no active Movements. The Federation and all European SCMs are concerned to have all possible contact with Christian students in the East and to take every opportunity for mutual enrichment.

The **Mutual Assistance Program** is also needed in Europe. Even though most European Movements are old and well-established, there are some which are relatively young and weak, in Belgium, Austria, Italy, Spain, and



Portugal. These Movements need special help from the Federation and other SCMs, and for other reasons the same is true of the German SCM and the Russian SCM outside Russia. In order that the WSCF may give all possible assistance wherever it is needed in Europe, a Mutual Assistance Program request for \$4,800 has been made.

### **Austria**

The four branches of the Austrian SCM continue their work in this predominantly Roman Catholic country. A summer camp was held in August, with twenty students from Germany present, and twenty from other countries. There are many overseas students in Austria, and an especially large number from Greece, who are predominantly Orthodox. The SCM is aware of its responsibility to these students and has been making an effort to integrate them into its activities. A request for \$1,200 in the Mutual Assistance Program is for a grant of \$1,000 toward the expenses of the Travelling Secretary who coordinates the work of the branches, and \$200 to help students to attend conferences outside Austria.

### **Belgium**

The Belgian SCM commemorated in February 1958 its twentieth birthday. The two-day celebration was held in connection with the Universal Day of Prayer for Students, and the commemoration service took for its theme the text for the Call to Prayer: "Rejoice always, pray constantly, give thanks in all circumstances; for this is the will of God in Christ Jesus for you." A study conference was held recently on "Freedom", and the Movement plans to centre its study program for the coming year on the Church. The SCM is bi-lingual (French and Flemish) and has close relations with both the French and Dutch SCMs. This small but active SCM, living as a Protestant minority group, has requested a grant of \$300 through the Mutual Assistance Program to help it coordinate its work through an annual national conference and through publications.

### **Denmark**

The Danish SCM has considerably strengthened its work in the last year, and now has about 450 members, 350 senior friends, and real contacts with about 2,000 students. One of its most distinctive features is the retreat house near Copenhagen which the students themselves have built as "a place where students from any faculty, with any opinion about life, and about the Church, with any creed or no creed, would find an open door, an 'open house'." The Movement's activities are supported

by a contribution equal to 15 Swiss francs from each member. All student Christian work is coordinated through the National Council of SCMs in Denmark, which includes both this Movement and Eleuteros, the Baptist SCM. The Danish YMCA, which carries on work among high school boys and girls, is in process of joining the Schools Committee of the Federation.

### **Finland**

The large Lutheran SCM in Finland continues to have close contacts with the Orthodox Student Movement; both are related to the Federation through a Joint Committee. There is a close link between the SCM and the Church of Finland, with the SCM arranging confirmation camps and the parishes contributing generously to the Movement's work. The SCM's Schools Secretaries work with the Bible study groups which exist in many schools and organize conferences to train boys and girls for service in the churches. Inga-Brita Castrén, formerly a Secretary of the Finnish SCM, will join the Federation staff in 1959 with special responsibility for Africa.

### **France**

During the last year the French SCM has been deeply concerned with the Algerian conflict, and at its last Congress addressed a resolution to the Reformed and Lutheran Churches asking them to clarify their whole attitude towards it and towards those who refuse to participate in the war. It is making an effort to strengthen its relationship with the Protestant churches while maintaining its ecumenical and student character and its independence. In the *Cité Universitaire* (student hostel quarter) in Paris a student Christian centre is to be built with financial support from both French and foreign churches and SCMs. It will serve French and overseas students of the University of Paris which at present has an enrolment of over 80,000. It has been decided for the time being not to encourage separate organizations for overseas students, but to make every effort to include them in the local SCM branches. The French SCM will carry on a study of the present intellectual revolution and its theological implications as its contribution to the Federation program on the Life and Mission of the Church.

### **Germany**

The *Evangelische Studentengemeinde in Deutschland* has continued its work in spite of the many difficulties created by the division of the country. Last May it was decided that, in spite of the different conditions faced by the SCM in the German Democratic Republic and the Federal German Republic, it should remain united under one

General Secretary, with offices in Berlin and Stuttgart. Several regional conferences have been held in the DDR. There has been great concern in the *Studentengemeinde* in the Federal German Republic about its responsibility to the many students from overseas now studying in Germany, and during the past year Bolaji Idowu, of Nigeria, has been a member of the SCM staff with special responsibility for foreign students. The *Studentengemeinde* has requested a Mutual Assistance Program grant of \$8,000 which would help towards concrete ecumenical contacts and a program of rehabilitation.

**Great Britain and Ireland** The Edinburgh Congress on "Life for the World", attended by over 2,000 students from 42 countries, was the high point in the life of the British Movement in the past year. The study program was directed largely towards preparation for the Congress; among the groups which exist in many colleges "the study of the Bible and Christian doctrine remains the staple diet". The Movement has a very diversified program: in addition to the normal student activities, it has work in theological colleges, in teacher training colleges, among university teachers; the industrial secretary is concerned with those students who are going into industry as technologists and scientists, and the SCM in Schools works among boys and girls. Philip Lee Woolf, Treasurer of the WSCF, has been succeeded as General Secretary by John Martin, and Frank Glendenning, WSCF Schools Work Secretary, has become warden of Student Movement House in London.

### **Greece**

The two Movements in Greece, the SCU and SCA, have recently become related to the Federation as an Associate Movement through a Coordinating Committee. T. V. Philip visited Greece during the past year and reported that what struck him most about the Movement was its "spiritual depth and vitality". The SCU, with about 1,000 active members, is sponsored by the Zoë Brotherhood, and is active in evangelism and social service, and in the youth movement, the Sunday school work, and the school activities of the Orthodox Church. It has hostels in Athens and Salonica for about 250 students. The SCA, which is part of the Christian Orthodox Union, has a membership of about 400, and carries on a full program of Bible study, lectures, discussion groups, common liturgies, excursions, conferences, publications, and social service. It has requested a Mutual Assistance Program grant of \$400 to help support a badly needed full-time secretary.



## **Italy**

The Italian SCM has no formal organization, but works within the framework of the Church, "providing a basis for all youth work of the Evangelical churches, while at the same time maintaining the possibility of autonomous development..." A program of study and witness is carried on in the various university centres of Italy, and a central secretariat is in charge of editing a special student page in the newspaper of the Italian Waldensian Church, publishing the results of study work done in the branches and at summer camps held at Agape, the conference centre built over a period of years by successive ecumenical work camps, and organizing study seminars. It is badly in need of financial help, especially for training leaders and for publications, and has requested \$750 from the Mutual Assistance Program.

## **The Netherlands**

The two Movements in the Netherlands, the NCSV and the VCSB, are related to the Federation through a Joint Committee. The NCSV is the elder of the two, and has been affiliated to the WSCF since 1898. Its beautiful headquarters at Woudschoten are well known in the Federation, as many international conferences have been held there. The VCSB was organized about 1915, and became a member of the WSCF in 1953. It is a very live Movement, and is taking seriously its participation in the Life and Mission of the Church program. The NCSV has an extensive summer camp program for boys and girls, and cooperates closely with VCSB in its general high school work.

Perki, a group of Indonesian Christian students studying in Holland, has decreased in size as many of its members have returned home. However, plans are under way for a European organization to include Indonesian students in various countries. There are also hundreds of students from Surinam studying in the Netherlands.

## **Norway**

During last summer the Norwegian SCM organized a working camp of 140 students and high school pupils to raise money to put the Movement on a sounder financial basis. They are also planning to raise additional funds by starting a refreshment stand in their building in Bergen early in the year. Here they have one secretary and their own SCM house with clubrooms and offices. There is also a branch in Oslo. The Norwegian SCM has a strong work in schools, and last year Frank Glendenning during a visit to Norway was in charge of a short leadership training course for about twenty-five of these young people.

**Portugal and Spain** The Protestants in these countries are in a very small minority, and encounter great difficulties as a result of the strong hold of the Roman Catholic Church on all areas of life. However, there are fewer restrictions in Portugal than in Spain, and it is possible for Protestant students to meet together. Occasional meetings are held in connection with activities of the Protestant theological seminary in Carvelos. The SCM in Portugal has an urgent service to render to the many African students from Angola and Mozambique who come there to study. It is hoped that Mauricio Lopez will be able to visit Protestant students in both these countries on his return trip to Europe next summer, and that some time in the near future a conference can be organized which will give these students an opportunity to come together to discuss their common problems.

**Russian SCM outside Russia** This Movement continues to bring an important Orthodox contribution to the life of the Federation, and now has branches in France, Germany, and the United States. The organization in France has recently begun the publication of *Le Messager*, a French-language supplement to its periodical, which serves Orthodox students in France, Greece, and Lebanon. Many of the activities of the RSCM are closely related to the work of the church among children and young people. The Movement has requested a grant of \$2,100 from the Mutual Assistance Program to help it maintain its ministry to its several thousand members, and particularly for leadership training and publications.

**Sweden** The two Movements in Sweden, the SCM of the Church of Sweden and the Free Church SCM, are affiliated to the Federation through a United Committee, which also serves as an instrument of cooperation at the national level. Among other things it is studying carefully the future development of high school work, which is a very important part of the life of the SCM in Sweden. During the past year the Swedish SCM was host to a leadership training course for all the Nordic SCMs which was attended by delegates from Denmark, Finland, Iceland, and Norway. The first Christian university teachers' conference in this part of the world was held at the Sigtuna Foundation at Easter, with Ed Dirks representing the Federation.

**Switzerland** The Swiss SCM is going through a period of transition and adaptation during which it is working out the relationship between student congregations and student associations. There are four

groups in German-speaking Switzerland and three in the French-speaking section. Bible study groups are an essential part of the program in the universities, and this year's annual conference was centred on the church. There is also a growing work among high school boys and girls.

## **Eastern Europe**

It has not yet been possible to pay an official Federation visit to Christian students in Eastern European countries, with the exception of **Czechoslovakia** which Philippe Maury visited in May 1957. However, much more regular contacts now exist, and there are plans for a Federation visit to **Poland** and Czechoslovakia and possibly other countries in this area. The realization of these will depend, of course, on political conditions.

## **Middle East**

The Orthodox Student Movement in **Lebanon** has branches in the American University in Beirut, in the French University, and at the Academy of Lebanon. A Student Christian Centre in Beirut, sponsored by the Presbyterian Church USA, also has a varied program in which sixty to seventy students participate. Both the Orthodox and Evangelical churches have work among high school boys and girls. T. V. Philip, then a Federation Secretary, visited Lebanon during the past year and reported that "both students and leaders are very much interested in having more contacts with students in other countries, and with the Federation and the ecumenical movement in general".

Most of the student groups in Cairo, **Egypt**, are Coptic, and were recently organized as part of the youth movement of the Coptic Church. About 1,500 students are actively involved in them. The Sunday School Association is building a new hostel near Cairo University which will accommodate about 200 students. Similar Coptic student groups also exist in Alexandria. The Evangelical churches, the YWCA and YMCA also have student programs, and there is a small student Christian group at the American University in Cairo.





# North America

## United States

Not only has student Christian work in the United States continued to grow in proportion to the vast increase in the student population, but the recent period has seen a strengthening and expansion of the work of all the member Movements which comprise the United Student Christian Council and are through it related to the WSCF, with staff increases and changes in many of them.

New patterns of work are in process of development which it is believed will make possible more effective Christian service on the American campus. A proposal to create a National Student Christian Federation, replacing USCC, the Interseminary Committee, and the Student Volunteer Movement, has been under study for the past one and a half years, and the first two bodies have now ratified it and SVM is in the process of doing so. It is expected that such a united organization will make for greater financial strength and administrative unity. However, the real advantage that is sought will be "the result of the marriage of the concern for mission and the concern for unity, which, under the present divided arrangement, are somewhat artificially separated from each other. The attempt to be intelligently and vigorously concerned in the renewal, mission, and unity of the Church... in the academic world, in the churches, and in the world with its variety of communities (and pseudo-communities) in a more effective manner than is now possible, is the dominant advantage that is hoped for in the proposed NSCF."

Continuing progress is also being made on a plan to merge several Movements of USCC: Westminster Fellowship (Presbyterian USA), Disciples Student Fellowship, and the United Student Fellowship (Congregational Christian and Evangelical and Reformed), into a single Movement.

The Federation program on the Life and Mission of the Church has met with an enthusiastic response in the United States. At the recent General Assembly of USCC it was decided to eliminate five long-established committees in order that every available penny may be put to work on the Life and Mission of the Church project. In the forthcoming years several hundred campus-

based ecumenical study retreats will be held dealing with the challenge of the world to the Life and Mission of the Church today. "To lay the groundwork for this, the Assembly laid plans to hold in the coming year a series of fifteen conferences on the Life and Mission of the Church Today for key leaders in the campus Christian community... All of the Movements in USCC agreed a year ago to concert all their separately-conceived programs around a common emphasis for each of the next four years. Thus in the academic year 1958-59 'The Biblical Faith and the Calling of the Church Today' is the central emphasis."

The Assembly also authorized the sending of an "Open Letter to Students in the United States" and in a Message it called for genuine "ecumenical conversation", urging campus Christian fellowships to emerge from "the organizational houses" and "taking the risk, to step outside into the fresh air, to talk to one another personally".

## **Canada**

There has been a tremendous increase in the number of students in Canada in recent years, and the SCM is making plans for closer cooperation with the churches in order to reach more effectively this expanding constituency. The Canadian Council of Churches and the SCM have been studying together to find the best pattern whereby the churches can properly serve their own students (doctrinal education, sacramental life, pastoral care) while at the same time the unity of witness to the student Christian community on the campus is preserved. The SCM follows the policy of inviting regularly prominent Christian leaders from abroad to make extensive speaking tours throughout the Movement, and also usually has on its staff a representative of some SCM in another part of the world, generally Asia or Africa, which helps to give a sense of ecumenical and missionary responsibility to the Movement. The Canadian SCM is a very generous contributor to the Federation, giving by far the largest amount of any Movement in proportion to its membership.

Ted Nichols has recently resigned as General Secretary, and until his successor is found Miss Laura Pelton, an old friend of the Federation, formerly of the Women's Missionary Society of the Presbyterian Church in Canada, will continue to serve as interim General Secretary.



# An Order of Worship for the Universal Day of Prayer for Students

February 15, 1959

*Note :* This service is offered as a suggestion for use by student Christian groups meeting in response to the Call to Prayer issued by the Officers of the WSCF. It is only a suggestion, and groups are free to use it any way they wish, to alter it, or even to make use of a different service altogether. Some, however, may wish to follow this order in the knowledge that other Christian students in different parts of the world will be praying the same prayers. Appropriate hymns are to be chosen by each group.

This service includes portions with responses. The parts to be said by the congregation are given in capital letters.

This service, or a similar one, is to be included in the revised edition of the Federation book of prayers, *Venite Adoremus* II, which is now in preparation, so comments or suggestions for improvements are urgently requested.

## *The Reading of the Call to Prayer*

### *Invocation*

O sing unto the Lord a new song, for he hath done marvellous things.

### *Hymn*

### *Adoration*

Almighty God, most blessed and most holy, before the brightness of whose presence the angels veil their faces, with lowly reverence and adoring love, we acknowledge thine infinite glory and worship thee, Father, Son and Holy Spirit, eternal Trinity.

Blessing and honour and glory and power be unto our God for ever and ever.  
Amen.

### *Confession of sin*

Let us confess our sins before God.

WE CONFESS TO GOD ALMIGHTY, THE FATHER, THE SON AND THE HOLY SPIRIT, THAT  
WE HAVE SINNED IN THOUGHT, WORD, AND DEED, THROUGH OUR GRIEVOUS FAULT.  
THEREFORE WE PRAY GOD TO HAVE MERCY UPON US.

Lord have mercy upon us.

CHRIST HAVE MERCY UPON US.

Lord have mercy upon us.

### *Declaration of forgiveness*

Jesus said : Your sins are forgiven. Go in peace.

### *Petition*

O God, who in thy word hast declared that without thy Son we cannot be made whole, help us at all times to love all men, especially our fellow students, and to forgive others, as he forgives us, who with thee, in the unity of the Holy Spirit, lives and reigns, one God forever. Amen.

*Hymn*

*The reading of the Word*

Proverbs 9 : 1-6.

I Corinthians 3 : 11-23.

*Sermon*

*Offering*

*Intercession*<sup>1</sup>

Let us pray for the world, for the whole Church, and for students and teachers everywhere.

SILENCE

O Ruler of the nations, have mercy, and deliver us from war, from want, from disease, and from pride of power.

O Thou who didst send thine Only Begotten Son to make for himself a new people, give unity to thy Church.

O Thou who dost reconcile the world to thyself by the working of thy Spirit, grant to all mankind thy peace.

For students everywhere,  
For the perplexed and sceptical :

O LORD HEAR US ;

For those unsettled by poverty, illness, military service :

O LORD HEAR US ;

For all who have been prevented from continuing their studies :

O LORD HEAR US ;

For students working in foreign lands :

O LORD HEAR US ;

For those who are friendless and badly housed :

HEAR US, WE BESEECH THEE, O LORD.

For the World's Student Christian Federation and the Student Christian Movements of many countries :

O LORD, WE PRAY ;

For our friends in Asia, that they may witness to Christ's freedom and unique Lordship :

O LORD, WE PRAY ;

For our friends in Africa, that they may live as reconciled brothers in the Church and preserve for their nations all that is good in the old ways and the new :

O LORD, WE PRAY ;

For our friends in Australia, and the Pacific, that they may serve their neighbours in the north and learn from them :

O LORD, WE PRAY ;

For our friends in Europe, that no divisions between nation and nation, or within nations, may separate them from each other :

O LORD WE PRAY ;

<sup>1</sup> Note : These prayers of intercession should be made as specific as possible, perhaps by direct reference to other Movements with which your Movement has had a special concern in the past year. Short periods of silence may be observed after each item.



For our friends in Latin America, that they may lead their contemporaries to discern the wisdom of God in Jesus Christ :

O LORD, WE PRAY ;

For our friends in North America, that barriers of discrimination among them may be done away in the Church :

O LORD, WE PRAY ;

For teachers,

whose work is hard,  
whose colleagues do not understand them,  
who are torn between ideology and truth ;  
and for those who know and love their vocation :  
WE BESEECH THEE, O LORD ;

For Student Christian Movements and for the Federation, we pray.

Where our fellow members are suffering,  
where they are persecuted and isolated,  
where they are uncertain and afraid,  
where they are in prison,  
O LORD BE THEIR REFUGE AND STRENGTH.

For staff workers and office bearers, we pray.

In their travels,  
in their silences and prayers,  
in their care for their colleagues and for students,  
in the provision they must make for the future,  
GRANT THEM THY BLESSING.

O Lord, our God, continually pour out thy grace on all these for whom we pray ; comfort and refresh them, hearten and humble them, that they may serve thee with quiet minds to thy glory. Amen.

### *Hymn*

*Thanksgiving* (the congregation standing)

O give thanks unto the Lord, for he is good,  
FOR HIS GOODNESS ENDURETH FOREVER.

We give thanks to thee, O Lord God, Father almighty, together with thy Son, our Lord and Saviour Jesus Christ, and the Holy Spirit. All nations offer praise and thanksgiving unto thee, O Lord, from the rising of the sun unto the going down thereof, from the north and from the south, for great is thy name in all nations.

For the fellowship thou hast given to us in the World's Student Christian Federation :

THANKS BE TO THEE.

For calling us to be members one of another in gratitude, in witness, in hardship and in joy :

THANKS BE TO THEE.

For the hope of new life and new unity within the Church of Christ :

THANKS BE TO THEE.

For the dead in Christ and for our communion with them in knowledge of the Resurrection :

THANKS BE TO THEE.

For the coming of thy Kingdom :

THANKS BE TO THEE.

God of our fathers and our God,

WE PRAISE THY GLORIOUS NAME.

OUR FATHER...

The grace of the Lord Jesus Christ, the love of God, and the communion of the Holy Ghost be with us all evermore. Amen.





# STAFF news

*Bob Bates* has visited Pakistan, North India, Burma, and Thailand, and will participate in the Asian Conference on the Life and Mission of the Church and other meetings to be held in Rangoon at the end of the year.

*Mauricio Lopez* has visited Cuba, Jamaica, Haiti, and Puerto Rico in preparation for the theological students' conference for the Caribbean Islands to take place next July. Before his return to Argentina, where he is working on the South American Bible study leaders' course to be held in Sao Paulo in February, he also visited Venezuela, Colombia, Peru, and Brazil.

*Ken Shiozaki* has been working in the office in preparation for the Rangoon meetings, and the middle of December will leave for a three-months' tour in Asia, during which he will visit most of the SCMs there.

*Charles Long* represented the Federation at the XXIV World Congress of Pax Romana in Vienna, Austria, and also participated in the annual meeting of the Executive of the French SCM at Bièvres. He will leave Geneva at the end of December for two months of travel in Asia and North America, following the Rangoon meetings.

*Valdo Galland* visited Belgium and the Netherlands in October, and has since remained in the office in Geneva.

*Philippe Maury* has also been working in Geneva.

*Frank Glendenning* has visited Geneva twice, in October and December, for committee and office business related to WSCF schools work.

*Ed Dirks* has continued his work at Yale Divinity School, USA.

*Frank Engel* will begin his work on the WSCF staff by attending the Rangoon meetings. He will then visit Indonesia on his return trip to Australia, where he will be based for his first year.

*Inga-Brita Castrén* has visited Federation headquarters to plan her work in Africa next year. She will begin officially her two-year term of service on September 1, 1959.